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the monument. By the publication of the Verona fragments Hauler now adds to our critical apparatus for the Didascalia a Latin version of that work which supersedes the Syriac as the authority for the text, and brings us a step nearer the original Greek. The manuscript from which the fragments are published consists of forty palimpsest leaves, used for the second time in the eighth century in making a copy of Isidore's *Sententiae*. The under writing preserves the fragments here published by Hauler, and probably dates from the early sixth century, while the version was made, the editor thinks, about the beginning of the fifth. The Didascalia occupies thirty-two of the forty leaves, while on the remaining eight are preserved considerable fragments of the Apostolic Canons. These constitute a less important acquisition, for we have in the Vienna manuscript of the Canons a Greek text which may fairly be reckoned original; but any fresh manuscript material likely to throw light upon the intricate literary and textual history of the Canons must be cordially welcomed. The editor's effort has been to present the evidence of the manuscript with absolute fidelity. He seems to have done his work with extreme care, but reserves all extended comment for a second *fasciculus*, which is to contain his epilegomena and index.

EDGAR J. GOODSPEED.

THE UNIVERSITY OF CHICAGO.

DIE PFAFF'SCHEN IRENÄUS-FRAGMENTE ALS FÄLSCHUNGEN PFAFF'S NACHGEWIESEN. Miscellen zu den apostolischen Vätern, den Acta Pauli, Apelles, dem muratorischen Fragment, den pseudocyprianischen Schriften und Claudianus Mamertus. Von ADOLF HARNACK. (="Texte und Untersuchungen zur Geschichte der altchristlichen Literatur," Neue Folge, V, 3.) Leipzig: J. C. Hinrichs'sche Buchhandlung, 1900. Pp. 148. M. 5.

TWO YEARS ago von Gebhardt, in an elaborate series of articles in the *Centralblatt für Bibliothekswesen*, convicted Christian Friedrich Matthaei of having, 110 years before, robbed Moscow libraries of a great collection of manuscripts, and now Professor Harnack appears in a similar rôle as the detector of a literary crime not less heinous and much more important. It was in 1713 that Christoph Matthäus Pfaff, then a young, brilliant, and ambitious scholar, put forth the text of four Greek fragments of Irenæus, previously unknown, claiming to have discovered them in a Turin manuscript. Suspicion of the authenticity of these fragments has not been wanting, but few have

impugned the good faith of their reputed discoverer. In Pfaff's later years, indeed, the authors of the Turin catalogue pointedly called attention to the suspicious circumstances of the alleged discovery, chief among these being the complete disappearance of the manuscript said to have contained the fragments; but Pfaff's established position as a scholar enabled him to silence, if not to satisfy, these critics with a few general remarks.

Professor Harnack, for whom, as the prospective editor of Irenæus, all literary remains of that Father have a peculiar interest, has devoted the first half of this new *Heft* to the investigation of these fragments, and comes to the startling conclusion that they are not the work of Irenæus, nor of any Greek Father, but simply a forgery of Pfaff himself. His elaborate argument cannot be reproduced here, but the fact that no one except Pfaff seems to have seen the manuscript, that he himself never gave any clear or probable account of it, that the New Testament quotations are from the *Textus Receptus*, that the language of the fragments possesses, not the more representative qualities of Irenæus' style reflected in the Latin version of his writings, but the peculiarities of the few Greek fragments then recently published, and that the doctrines of the fragments, while hopelessly inconsistent with all that we know of Irenæus, are most natural and intelligible as the thought of Pfaff—these and other points are urged by Professor Harnack with characteristic keenness and vigor in this extraordinary and convincing argument. The remainder of the *Heft* is occupied with a series of notes on various patristic passages and documents.

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AUS DEN QUELLEN DER KIRCHENGESCHICHTE. Von DR. PAUL MEHLHORN. Zweites Heft: Bis zum 9ten Jahrhundert. Berlin: Georg Reimer, 1899. Pp. xix + 256. M. 5.

FEW things are more difficult than to change a long-established custom, even when everybody is convinced that the custom has outlived its usefulness. This fact is well illustrated in the teaching and study of history. Most people have become so accustomed to learning their history from the text-books, and thus getting it at second or third hand, that they find it very hard to change to the better method of getting it as nearly as possible from the original sources. Our great text-books have their essential value, but they ought to be used as guides and introductions to history rather than as history itself.